

A
R E P L Y

TO A LATE

Anonymous Paper,

ENTITLED,

*An ANSWER to the Appeal
of the Presbytery of Armagh.*

By the Presbytery of ARMAGH.



B E L F A S T .

Printed by SAMUEL WILSON and JAMES MAGEE,
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THE Title of the Paper, under Consideration, is *an Answer to the Appeal of the Presbytery of Armagh*. With what Propriety it is so called, may be judged, when it is considered, that only the last two Pages of it are directly levelled against that Appeal. But it is no new Thing, with these Authors, to leave the main Points of a Controversy untouched, and to lay hold on some little Incident, to amuse unwary Persons.

We will begin with that Part of their Performance, in which they pretend to animadvert upon our Appeal; and will afterwards consider the other Parts of it.

They say p. 27. that *there are several Facts mentioned in the Appeal groundless*; and they wish that, for our own Credit, we had forborne *flat Contradictions to known Truth*. And it seems, some Parts of the Appeal are so romantick, that they have not the *Air of Probability*. And so the Matter is fully decided. But it is easier to say Things are false, than to prove them so.

After this solemn Introduction to their considering the Facts in the Appeal, their Friends will think themselves disappointed, when they find, that there are only two or three inconsiderable Circumstances in it controverted. And it will, no doubt, add to their Surprise, if it be proved, that these Circumstances are either extremely probable, or absolutely true, instead of their wanting an *Air of Probability*, and being *flat Contradictions to known Truth*.

It is well known, that an Elder (*William Acheson*) was sent by Mr. *Kennedy*, some Years ago, with a Letter to a Member of the Congregation of *Market-hill*, to be handed about (as it was, having the Name and Date taken from it) with a Design to defeat Mr. *Jackson's* Settlement in that Place. And it is as well known, that sometime before *Michael Ochletree* and *James Gray* went to converse with Mr. *Kennedy*, the same Elder went and spoke privately to one of these Men. However, if that Elder, whom we believe to be an honest Man, will tell any of us, that what we have set forth, concerning him, is not true, we will publicly own, that we have so far wronged him, and the Presbytery of *Dromore*.

Another

Another Fact controverted in the Appeal is, that a good Number of the Subscribers from the Congregation of *Market-hill*, when they saw what Use had been made of their Names, retracted : But this is Fact. For the Paper presented to Mr. *Ferguson*, desiring that these People might be dismissed from his Ministry, bore the Names of no more than 21 Persons. Whereas their first Commission to the Presbytery of *Dromore*, was signed by 28, as they themselves gave out.

It is no less true, that we acted with great Calmness of Temper, without bearing hard on the Characters of our Neighbours. No Man can make it appear, that this wants *the Air of Probability*; or is a *Contradiction to known Truth*.

The Presbytery of *Dromore* had told their Adherents at *Market-hill*, that the Reason why the late Synod divided the Presbytery of *Armagh* was Difference in Principle, among the Members of it. And one of the Members of the Presbytery of *Dromore* had asserted, that the Minutes of the Synod concerning said Division were false and unfair; and their Friends reported the same Thing through the Country. It is, then, but a poor Evasion, to say after all this, that *it is literally true, that none of the Parties, at that Time, did deny any Article contained in our Confession*. The Committee, and the Synod after them, do not say, *that none of the Parties, at that Time, did deny any Article of the Confession*; but that it did not appear to them, “that either of the Parties had “denied any Article in it.” Is this what their Friends expected from them, after it had been so often given out that the Synod’s Minute was forged; that it was false and unfair; and that it was on the Score of Principles, that the Presbytery of *Armagh* was divided?

What

What follows, in the Answer, is far from being as literally true, as they pretend. The Members of the General Synod know, that they did all they could to decline a publick Trial; that they moved for a private one by a *Committee*; that they produced before the *Committee* the very Stories which are now published as the Reasons of their desiring to be separated from us, and several other little stories, which it is likely they are now ashamed to make a more publick Use of; and that after a long hearing of them, the *Committee* formed the Minute mentioned in the Appeal, which was afterwards incorporated into the Records of the General Synod. And yet after all this, they have the Modesty to say, that neither Party had any Debate with the other about any Article of the Confession of Faith, *because we still expected a publick Tryal before the Synod, which the other Party insisted upon; and it was Time enough when we came upon our publick Trial.*

Asto the Case of Mr. King, we are concerned, that he or any of our Readers should have misunderstood us. He did, indeed, utter the Position mentioned in the Appeal. But by mentioning it we intended nothing more than to shew, that these Gentlemen are liable to mistake, as well as others, and that they are not so perfectly unanimous, as they seem to allege. And as to the Consequence drawn from Mr. King's Words, it is our own, not his; nor did we mean to charge him with it. We charitably believe that his uttering such a Position was only the Effect of Superficial Thinking.

Thus, the whole Appeal, except these two or three Circumstances, stands uncontroverted. And Since it is now plain, that these ought not to be controverted, because they are either certain, or very probable Truths,

the whole of it may be taken for granted. Let the impartial Reader then, once more take a View of the Appeal, as it stands thus confirmed. Especially let him attend to the last Sentence of it. " We undertake to prove, to
 " the Conviction of honest Minds, that not Difference
 " in Religious Sentiments, but other Things, were the
 " Causes of the Heats and Animosities, which long
 " disturbed the Peace of the old Presbytery of Ar-
 " magh.

We must now undergo the Drudgery of following these Authors through the Account they give of the Rise of our Differences; in which they have not succeeded better than they did in their pretended Answer to our Appeal. But first it is expedient to make a few Observations on their Introduction.

These Authors charge us with distrusting the *Honesty and Justice of the General Synod*, which is a low Artifice, to prejudice Gentlemen against us, who may, perhaps, have the Cause between them and us, sometime, under their Cognizance. But however the Presbytery of *Dromore* might have wished, in Order to the carrying on their Designs, that we had not appealed to the Publick; we doubt not but every impartial Person will easily perceive the Necessity, to which their Conduct had reduced us, to do something in our own Defence.

On the contrary, might they not have waited till the General Synod; which was to meet within a few Months, and not taken these extraordinary steps without the Advice of that venerable Body; and so not laid us under the Necessity of doing what they here blame us for? And their not doing so, much more argued a *Distrust of the Honesty and Justice of the Synod*.

The Handful of People, for whom they profess so much Zeal, were not in such hard Circumstances, as they represent. These of them, who could most inconveniently go to the Place mentioned p. 11. were not more than two easy Miles of Turn-pike Road farther from it, than they were from *Market-hill*.

These Gentlemen need not be afraid, that the Presbytery of *Armagh* are going to run away. Nor will we decline a fair Inquiry, who *set the House on Fire*. This we have more than once offered to do already in the Appeal, which they have not taken Notice of, tho' the chief Point in Controversy between us.

They say in the Beginning of p. 4. *We will patiently bear the Censure of Enemies, and expect the Compassion of Friends*. We will not envy them the Honour of making Friends by such a Paper as we are now considering, or by such a low Application to the Passions of their Readers. As to our selves, we have neither Friends nor Enemies, that we know of, but as they are Friends or Enemies to Truth and Justice.

As to their saying, *We are very sure, they are not of us*; if they mean, that we are not Christians, as the Apostle did of those concerning whom he used this Phrase, 1 *John* ii. 19, we wish them more Charity; and we believe, that we need not vindicate our selves on that Head. But if they mean, that we are not of their Temper and Dispositions, we readily acknowledge, that we are not of them.

Our Views, which they pretend to enter into, are best known to God, and to ourselves. We hope our Aim, in all our Ministrations, is to promote the Design of Christianity;

Christianity; to be instrumental in forming our Hearers to Piety and Goodness. This, we will venture to say, is our delightful Work. And we are concerned that we are, one Day, diverted from it by any Man. We have this to support us under a Charge, as severe perhaps, as any that can be met with, in these Words; *We are very sure, they are not of us, and yet they won't leave us, with no other View, so far as we can see, but to clog us in our Affairs; artfully to divide and slander us; and by setting Fire to the House, make their Escape in the Smoke.* This Passage the Authors, for their own Sake, should review.

The Authors proceed to shew the Causes of their desiring a Division of the Presbytery of *Armagh*. And here, considering what Confusion and Disturbance their Conduct has raised in the Country, it might have been expected, that they had something very extraordinary to say of us, to justify their having acted so odd a Part; at least, that we had denied, as had been industriously reported, some of the following Parts of Christianity; The Eternal Godhead of our blessed Saviour; the Merit of his Obedience, Sacrifice, and Death; the Degeneracy and Corruption of Mankind; and the Necessity of Divine Grace to the beginning, carrying on, and finishing the Spiritual and Divine Life. But these, and all other important Points of Christianity we are agreed in; and it is not, we believe, in the Power of our Adversaries to shew, that we deny one Article of natural or revealed Religion.

The impartial Reader will soon see, that the Paper said to have been prepared for the last General Synod, ought to have had another Title, than *A Declaration in Favour of Truth and Christian Liberty*. In Order to this,

we think it sufficient to animadvert on two remarkable Passages of it, which contain its Substance.

The one is this. *Nor do we think there can be any Compromise among Church-Officers, in mutual forbearing one another, in confessing or not confessing, requiring an Assent or not, to any revealed Truth, let any call it of never so little Importance; as little can we allow the least of them to be controverted, or contradicted, by any we associate with.* Here let it be observed, that these Gentlemen pretend to the Knowledge of all *revealed Truth*; and that they make their Knowledge a Standard to all others, so as not to allow the least Variation from it in any other Persons, without breaking Communion with them.

We readily acknowledge, that it is the Duty of all Men to search the Scriptures, and to embrace the Truths therein revealed; and it greatly concerns them to be calm and deliberate in their Inquiries after Truth, and to address themselves to the Father of Lights for the Aids and Influences of his Spirit.—It is also a Scripture-Doctrine owned and acknowledged by every intelligent Christian, that whoever searches the Word of God in this manner, will discover so much divine Truth, as is necessary to Happiness. *The meek will be guide in Judgment, and the meek will be teach his Way; Psal. xxv. 9.* But God has not promised to preserve even the best of Men from all Mistakes in this imperfect State. An absolute Freedom from all Errors is not the Condition of our Acceptance with him. If it were, who could be saved? It would not become the most knowing Man upon Earth thus to address himself to Almighty God “ Lord I confess the Irregularities of my Temper and Life before thee; but I ask no Pardon for the Defects of my Understanding; for I do not own
“ myself

"myself chargeable with any." It would be bold Presumption to lift up one's Face to Heaven in this Manner; and yet this, or something like it, must be the Language of these, who pretend to know all revealed Truth, and to have a Right to impose it upon others.

Surely it is meet to be said unto God, that which I know not, teach thou me; Job xxxiv. 32. and open thou mine Eyes that I may behold wondrous Things out of thy Law; Psal. cxix. 18.

Will any Man, who is conscious of Human Frailty, venture calmly to affirm, that he apprehends the whole System of revealed Truth; and is not mistaken about the Meaning of one Text in the Bible? Whatever God has discovered therein is revealed Truth. And yet after the united Labours of Pious, Learned, and judicious Men for several Ages, the precious Treasure is not yet exhausted.

Besides, Men have different Capacities and different Means of Information and Improvement, which will unavoidably occasion some Diversity of Sentiments, even where there are good Understandings and honest Hearts.

In short these Gentlemen by *revealed Truth*, either mean what appears to them to be such, or what certainly is so. If they mean the former, then they ought to exercise Forbearance towards some, who may not see every Thing in the same Light with them. The Reason is because they have no Security against being mistaken in some Points more than other good Men: a Doctrine may appear to them to be revealed, which has no Foundation either in Reason or Scripture. But if by *revealed Truth* they mean what really is such; the Question is, whether they are infallible, and free from all

Mistakes? Or whether they are certain, that they do not judge amiss in any Point of Revelation.

As to us, we are so far from pretending to be infallible and free from all Mistakes, that we think it our Duty to observe the Apostle's Direction. *But grow in Grace and in the Knowledge of our Lord and Saviour Jesus Christ, 2 Pet. iii. 18.*

The other Passage in the Paper referred to, which we would observe upon, is Page 8. *We are expressly forbidden (say they) to receive into our Houses, or bid them God speed, who bring not the Doctrines of the Gospel with them; 2 John 10.* the Apostle's Words are, *If there come any unto you, and bring not this Doctrine, receive him not into your House, neither bid him, God speed.* The Meaning of these Words is plain to any Man, who has Eyes to read, or a Heart to understand. The Apostle in the 7th verse speaks of *many Deceivers, that are entered into the World, who confess not that Jesus Christ is come in the Flesh.* In the 8th ver. he advises Christians not to be led by these Men to depart from their Christianity. Then follows; *If there come any unto you, and bring not this Doctrine, receive him not into your House, neither bid him, God speed:* that is, if one does not receive Jesus as the Christ, or *Messiah* promised in the old Testament, we should not entertain him as an Instructor, nor wish him success in propagating an Imposture. And that for the Reason mentioned in the 7th ver. *He is a Deceiver and an Antichrist; that is, an Opposer of the Son of God, who confesseth not, that he is come in the Flesh.*

Gentlemen should endeavour to understand Scripture before they venture to quote it, or to build their Opinions and Practice upon it. But if our Adversaries think,

that

that we are such Enemies to Jesus Christ, that they ought not to receive us into their Houses, we earnestly pray, that their evil Tempers may be cured, and that they may not be void of that Charity, without which, the most shining Profession of Christianity will avail them nothing.

We know that Zeal for Truth is a commendable Quality ; but at the same Time think that Holiness of Life, which is the End of all Religion, should be as earnestly contended for as Truth itself. And it would give us great Pleasure to see a Declaration made by the Presbytery of *Dromore* in Favour of Justice, Temperance, Sincerity, Charity, the Forgiveness of Injuries, the Love of Enemies, and the like. The Practice of these Virtues is as necessary to Happiness as the Belief of Truth. And while any Man does not shew a due Regard for them, whatever Declarations he may make in Favour of Truth, and for the Glory of God, will pass for Nothing with us. The Presbytery of *Dromore* may call upon us, if they please, to give Reasons for our desiring such a Declaration.

These Authors might have forbore to make mention of Family Quarrels, as we had passed them by in our Appeal. But since they have not, we cannot help saying, that these Quarrels were as unnatural, as they were unjust ; and that the Fomentors and Promoters of them were not acted by that Spirit, which is from above. Let the Presbytery of *Dromore* enter on this Subject, as soon as they please.

We proceed to the Case of Mr. *Ferguson* who answers thus for himself : “ That he did not after Sermon ask
“ the Advice of his Congregation, to which of these
“ Presbyteries he should join ; but on the contrary told
“ them,

“ them, that he was continued in the Presbytery of
 “ *Armagh* by Appointment of the Synod, and would
 “ not join any other till the next Meeting of that
 “ Assembly; That they might then apply, if they pleas-
 “ ed, to them, and he would go into any Measure that
 “ would contribute to the good of the Congregation;
 “ That what follows did not pass in the publick Assem-
 “ bly but in the Session-house; That indeed one of the
 “ Elders there overtured that he should join neither of
 “ the Presbyteries till the Synod, and then join a third;
 “ That he replied, that he did not incline to join the
 “ Presbytery of *Dromore* for the Reason mentioned in
 “ the Answer, viz. that a certain Member in it would
 “ not speak to him; That he does not appre-
 “ hend that his mentioning the said Reason in the Sessi-
 “ on, and not in the publick Assembly, as is set forth in
 “ the Answer, without having first spoke of it to the
 “ Person concerned, ought to be made equal, by any
 “ candid Person, to the Treatment he met with,
 “ which is fully set forth in the Appeal, to which the
 “ Reader is referred; And that it never was the unanimous
 “ Voice of the Congregation, that he should join the
 “ Presbytery of *Dromore*.” Thus far Mr. *Ferguson*.

We proceed now to consider as extraordinary a Passage
 as, perhaps, ever entered into any Composition of this
 Kind. If the Sermon said to be preached at *Market-hill*,
 and which is alledged to have awakened Jealousies more
 than ever before, was really delivered by none of us, it
 had been easy to have said so; and to have prevented
 our being suspected for it. But this would have been
 too candid, and did not suit the Intention of these Au-
 thors.

Nay, instead of this, they as directly, as Words can
 do it, fix that Matter on Mr. *Ferguson*. For after they
 had

had said, that the Doctrine preached was, as they are credibly informed, this, *that it is a Dishonour to God Almighty to ask any Thing of him in the name of Jesus Christ*, they add, But *besides this*, that is, besides this Opinion, there are several other Opinions, vented by this Appellant at *Market-hill*.

What is here charged on Mr. *Ferguson* is of a high Nature, and as none but Infidels are capable of believing or venting such an Opinion, we dare venture to say, that no Christian Minister can be justly chargeable with it, and that the Presbytery of *Dromore*, or their Informers, if they have any, cannot name such a one.—The Men who gave this bold Stroke where it was not deserved, must answer for this Part of their Conduct before him, who will judge righteously. And we hope and believe, the Revd. General Synod will not encourage raising and fomenting Parties in the Country by this kind of Methods.—Let not the Presbytery of *Dromore*, or their Authors, pass over this Matter, as they have done the principal Parts of our Appeal. Let them fix this Matter on Mr. *Ferguson*, if they can. If they cannot, let them say, who it was preached the Sermon in Question, and name their Informers, otherwise let the impartial World judge what kind of Men they are.

We would have been obliged to these Authors, if they had spoke out the other Stories, that are industriously surmised through the Country to our Disadvantage. If they had done us this Justice, we could as easily vindicate ourselves as we have done in the Case above related.

As to the other Opinions said to be vented by Mr. *Ferguson*, we must suspend our Judgement, till we shall see him and his Accusers Face to Face. That we intend to do,

do so, with all convenient Speed, may be seen by our following Minute.

At a PRESBYTERY held at *Banbridge* June the 6th, 1744.

“ **M**R. *Ferguson* observed to this Presbytery, that
 “ several Things had been said to his Disad-
 “ vantage, in an anonymous Paper lately published, and
 “ that *James Gray, Michael Ochletree, John Greir, Samuel*
 “ *Mc. Caskie, John Marshel, Hugh White, John Armstrong,*
 “ *David Clements,* and *John Greir*, had been therein named,
 “ as Persons, who had set forth the same. He desired
 “ that this Presbytery would take Cognizance of this
 “ Affair, and said he did not doubt shewing that the said
 “ Allegations against him are either false, or not relevant.

“ The Presbytery cannot refuse complying with Mr.
 “ *Ferguson's* Desire. Accordingly we do hereby ap-
 “ point that the said *James Gray, Michael Ochletree,*
 “ *John Greir, Samuel Mc. Caskie, John Marshel, Hugh*
 “ *White, John Armstrong, David Clements,* and *John Greir,*
 “ shall be desired by our Moderator and Clerk to attend
 “ the next Meeting of our Presbytery at *Market-hill*, the
 “ 11th of *July* next, to give Evidence in this Affair. Our
 “ Desire that these People should attend is to run in the
 “ following Words.—Whereas it is alledged in a Pa-
 “ per lately published that the *Revd. Mr. George Fergu-*
 “ *son* had vented certain bad Principles, and whereas you
 “ are named therein as a Witness of the same: This is
 “ earnestly to desire and obtest you, as you regard
 “ the Cause of Truth and Justice, to appear at our next
 “ Presbytery to sit at *Market-hill* the 11th of *July* next,
 “ there to give your Testimony in this Affair—A Copy
 “ of this Desire to be sent to each of the Persons above
 “ named.”

As

As we cannot now judge concerning the Facts alledged against Mr. *Ferguson*, so neither will we, at this Time, examine the Reasoning of these Authors founded upon them. This might be supposed prejudging a Cause, into which we intend fairly, publickly, and impartially to enquire, without giving up our Right so to do to any Judicatory whatsoever.

In the mean Time we think it not unfair to observe, that Christian Societies would not act very wisely, if they would require their Ministers to teach only these Doctrines, which they had embraced previously to their Settlement among them. If their Ministers cannot convince them, that they speak the *Truth as it is in Jesus*, they must not be followed implicitly by them. But the People should cherish the Love of Truth, be open to Conviction, and should encourage their Teachers in the impartial Study of the Scriptures, that they may daily improve in Divine Knowledge. If it be the Duty of People always to adhere to what they at first received, there can be no Reformation in such Societies as hold corrupt Principles, nor would the Reformation itself ever have taken Place. *Poper*y in that Case must be *Poper*y without Opposition. The Minister is to give himself to Reading, that his profiting may appear unto all. And the People should impartially listen to Instruction. Above all, they should practise what they know to be their Duty: For this is one of the best Means to prepare them to receive Truth in such Points, as are more difficult.

It would be an unsupportable Drudgery, both to us, and to the Reader, to follow these Authors through all the weak and unfair Things they have thrown out in their Performance. We shall content ourselves with instancing in a few of them.

It is injurious to Truth and to us, to say we ever sent or employed any Spies, to watch the Presbytery of *Dromore*. To put a stop to Allegations of that kind for the future, let them name the Man they think was so sent or employed, and he shall deny it, upon Oath, before a Magistrate.

There are not, we believe, many People of their Opinion, that our Letter to them was an angry one. Much less did it *discover a determined Uncharitableness of Ill-nature* according to theirs.

These Authors hint p. 23, that our Congregations should dismiss us, even with a Staff and a pair of Shoes. It is but a small thing with them to turn Families adrift; But we know our People too well to be afraid that such ill natured Hints will have much Influence upon them.

That there is a low Affectation of Wit and want of Gravity will not want many Words to prove to any intelligent Person, who considers the following Expression in it: *Needs your Catholick Charity to conceal it: This is an Itch, which we can neither prevent nor cure: And hardest of all to find an impartial World any where below the Moon, whether we cannot follow you, if you lodge it there.*

These Authors alledge, without Ground, that we had *protracted the Affair of Market-hill for many Months*. We did not protract it one Month, or one Day. The discontented People in that Place never did apply to us before the 6th of *March*. Which Application we would have considered upon the spot, had it not been for the insuperable Reasons against it mentioned in our Minute.

Minute. And we propos'd Delaying the Consideration of it for these Reasons only till the 10th of April, and so long Time was certainly necessary for all concerned to prepare themselves.

The Story on which the Authors raise such an Outcry p. 25. and which they pretend to be equal to their extraordinary Proceeding at *Market-hill*, was no more than this. There were some Members of Mr. *Kennedy's* Congregation, who lay so contiguous to *Lurgan*, that in the late Rev'd Mr. *Fleming's* Time, they took Seats in the Meeting-house of that Place, and often went thither to hear Sermon, tho' they still continued beneficial Members of *Tillilish* Congregation, and sometimes went thither also.

It is a Mistake, that the general Synod ever allowed dissatisfied Persons to ask or obtain Dismisses for any such Reason, as the Authors mention. Nor did they ever allow such Dismisses to be asked or obtained in such an irregular Way, as has been followed by the People of *Market-hill*, and the Presbytery of *Dromore*. They indeed resolv'd at *London-Derry* in the Year 1722. that they would not impose upon the Consciences of such of their People, as scrupled Submission to the Ministry of their Non-subscribing Brethren. But at the same Time they explained what they meant hereby in the Case of *Belfast*, by appointing, that such as wanted Dismisses from the Nonsubscribing Ministers of that Place, should take the usual Methods hitherto followed in this Church.

The Gentlemen have forgot themselves, when they say p. 5. that our acting in a Subserviency of the nondeclaring Principle occasioned some Heats, when they honestly gave their Opinion, &c. There never were any Heats in the Presbytery of *Armagh*, on the Heads they menti-

on. Our Heats always had another Spring, as we have often said.

The Authors say p. 22. that our Advertisement is groundless, by which they make the Report, which was the Occasion of that Advertisement, their own. They endeavoured to support their Assertion at first by alledging, that some of the Complainants at *Market-hill* were *flouted and mocked* by some of the Members of the Presbytery of *Armagh*. But when this comes to be explained, it amounts to no more than that one of these People had been told by a Member of that Presbytery, that he believed he could preach, and that they would give him the Pulpit on a week Day, but would not spoil the Sabbath with him. Now supposing this to be true, as it is not, as set forth by them, how does it prove the Advertisement groundless? How does it shew, that these People did apply to the Presbytery of *Armagh*, and were laughed at by them, as had been reported?

But what will any impartial Person say of their intending to have it believed, that this happened on the 6th of *March* at *Four-milehouse*; whereas it did really happen at *Market-hill* near seven Months before? With this View they carry the Account of it forward to our Meeting at the former Place. And to lead the Reader still farther into this Opinion, they say it was these People's Commissioner, who was so treated. *Gray* was a Commissioner at *Four-milehouse*. But at *Market-hill* he was so from being one, that he expressly told us, he would make no Application to us. But the worst of all is, they give it as a Reason why they at length supplied these People, that their Aversion to us grew stronger, because their Commissioner was *mocked and flouted*, by which nothing less can be said

than that they intended to have it believed, that it was at *Four-milehouse* where *James Gray* was a Commissioner, that he met with this Treatment. This is not of so great Consequence as their charging the Sermon at *Market-hill* on Mr. *Ferguson*, but it as much shews their Inclination to impose upon the Reader.

Thus we have submitted to a very disagreeable Task, to the Examination of a Paper, which breaths a violent and bitter Spirit, and which does not contain one Scholar-like Observation. We hope the Authors will not, upon a calm Review of their Manner of Writing, venture to defend it. For Heat without Light, and Misrepresentations of Facts never did, never can serve the Cause of Truth and Righteousness: Wherever these appear in controversial Writings, they plainly shew, that there is some unnatural Ferment in the Breasts of the Authors. We reckon it an Unhappiness to be called off from our proper Work as Ministers, and to be obliged to write in Defence of our Characters: But these we could not suffer to be torn from us, because our Usefulness in Life does, in some Measure, depend upon them. May God forgive the Men, who have laid us under the disagreeable Necessity of doing this! And when they shall stand before the Judge of the World, may they obtain that Mercy and Kindness from him, which, in many Instances, they have refused to shew us. While they and we are declaring in Favour of Truth, may we all be influenced by the *Wisdom that is from above, which is first pure, then peaceable, gentle, and easy to be intreated, full of Mercy and good Fruits, without Partiality and without Hypocrisy.*

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